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"A covetous manne whiche woulde not sell hys corne while it was at a hye price, when he sawe afterwarde it had a great falle, for desperacion he hanged himself upon a beame in his chamber, and a servaunt of his, hearing the noise, made speede, and seeing his maister hang, furthwith cut in sunder the rope and so saved him from death: afterwarde when the covetous man came to himselfe, he woulde have had hys servaunt to have payde him for his halter that he had cut."

Jonson's Sordido, when cut down by rustics, cries

"How! cut the halter! ah me, I am undone!
. . . You thread-bare, horse-bread-eating rascals, if you would needs have been meddling, could you not have untied it? But you must cut it, and in the midst, too!"

WM. HAND BROWNE.

Johns Hopkins University.

DANGIERS LI VILAINS

To the Editors of Mod. Lang. Notes.

SIRS:—Since publishing the short article identifying Dangiers of the *Roman de la Rose* with the typical devil of the mediaeval Christian visions,¹ there has come to my hand evidence that the fifteenth century poet, Charles d'Orléans, had noted the resemblance. The first of two significant passages occurs in a ballad in which happy love is figuratively spoken of as paradise, and unhappy love as purgatory:²

Mon cuer au derrain entrera
Ou Paradis des amoureux,
Autrement tort fait lui sera,
Car il a de maulx doloireux
Plus d'un cent, non pas ung ou deux,
Pour servir sa belle maistresse;
Et le tient Dangier le crueulx
Ou Purgatoire de Tristesse.

Even more conclusive is a line from the *rondel* beginning, *Dedans l'abisme de douleur*:³

Dangier, des dyables le greigneur.

STANLEY LEMAN GALPIN.

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¹ *Romanic Review*, Vol. II, pp. 320-322.

² Ed. Guichard, Paris, 1842, pages 34-35.

³ Ed. Guichard, pages 352-3.

Thrim IN THE Heliand

To the Editors of Mod. Lang. Notes.

SIRS:—In the third and last edition (1910) by Professor Behaghel of Giessen of the Old Saxon *Heliand* the word *thrim*, occurring lines 501-502:

"That wirðid thi werk mikil
thrim te githolonna"

is followed in the vocabulary by a question mark. The meaning 'sorrow,' 'anguish,' suggested by the context and tentatively adopted by Schmeller and Heyne, earlier editors of the *Heliand*, has evidently been rejected by Professor Behaghel for lack of proof by etymological connection. This meaning can be kept, however, and a satisfactory etymological explanation found, if *thrim* is taken to be connected with the strong verb *thrimman*, occurring in line 5000 of the *Heliand*:

"Thes thram imu an innan mōd
bittro an is breostun,"

for which the meaning 'tremble' is generally accepted. *Thrim* would then be a strong noun, having the same relation to *thrimman* as O. S. *fal* to *fallen* or *dêl* to *dêlian*, and with the meaning, a state of trembling or of anguish.

This relation was suggested by both Schmeller and Heyne, but it is a curious fact that while *thrimman* has been brought into connection with a well-known Indo-Germanic group, *thrim* has been entirely overlooked, so far as I have been able to ascertain. Schade: *Altdeutsches Wörterbuch* (2nd ed., 1878) gives under *thrim*: "stm(?) oder n(?) schwerer Kummer?" under *thrimman*: "springen, hüpfen, sich bewegen, cf. got. *thramstei*, Heuschrecke, (eigentlich die springende)." Feist: *Etymologisches Wörterbuch der gotischen Sprache* (1909) gives under *þramstei*: "a. s. *thrimman*, springen, hüpfen, nur *thram imu mōd*, *Hel.*, 5002 (5000 in Behaghel's edition); *Aisl.* *þramma*, trampeln; *mdd.* *drammen*, lärmern; *gr.* *trémō*; *lat.* *tremo*; *lit.* *trimù*, zittere; *gr.* *trómos*, das zittern, *lett.* *tremt*, trampeln."